Millennial Star

The Ten Virgins

No. 28, Vol. 102 Thursday, July 11, 1940

POETRY

THE TOYS

My little son, who look'd from thoughtful eyes
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobey'd,
I struck him, and dismissed
With hard words and unkiss'd,
—His Mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darken'd eyelids, and their lashes yet
From his late sobbing wet.
And I with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there
with careful art.
To comfort his sad heart.
So when that night I pray'd
To God, I wept, and said:
Ah, when at last we lie with trancèd breath
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say,
"I will be sorry for their childishness."

—Coventry Patmore.

THOUGHT FOR THE WEEK . . . . . .

The only passion which age does not blunt is avarice, which, the longer we live, only becomes the keener.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.—Isaiah 59: 1

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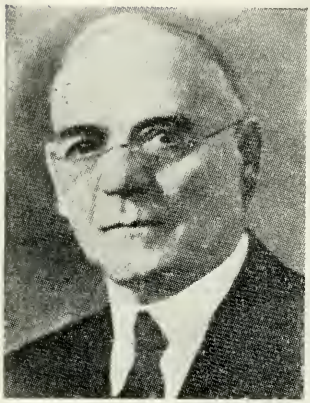
THIS WEEK'S COVER

THEN shall the Kingdom of Heaven be likened unto ten virgins . . . five of them were wise and five were foolish, and the foolish said unto the wise, Give us of your oil; for our lamps are gone out . . . And while they went to buy, the bridegroom came and they were shut out . . . Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.—Matthew 25: 1-13.

Profit By Experience Of Others

By Elder George F. Richards

(Of the Council of the Twelve)



George F. Richards

We read in the Book of Moses, in the Pearl of Great Price, an account of a visitation of the Lord to His servant, the prophet Moses, where the Lord talked with Moses face to face, and in conversation told Moses that it was His work and His glory to bring to pass the immortality and the eternal life of man.

The provisions for the accomplishment of these purposes were made in the councils of heaven before the world was. We were all present. We saw the Saviour chosen and appointed, and the plan of salvation made, and we sanctioned it. Not all of our Father's spirit children sanctioned it, for we are told that one Lucifer, who stood high among the sons of God, took exception to the plan. He would substitute his will and his way of salvation for that of the Eternal Father, which would have deprived us of agency in this life, which we exercised in the spirit world, and other important principles were involved. Because he and those who were associated with him, one-third of heaven's hosts, could not have their own way, they rebelled and a war ensued, as we read in the scriptures, and he and his followers were cast out and down, and became the sons of perdition. They were the enemies of God then, and the enemies of man, and they have been since, and they have wrought havoc among the children of men from that day to this.

It is said that experience is a dear school, but that fools will learn in no other. I shall not undertake to say how much of truth there is in that saying, but it does have the effect of calling our attention to the fact that we should, as intelligent, wise men and women, profit by the experience of others. And so we should profit by the experience of Lucifer and those who went away with him in rebellion, and forever and always try to make our minds and our wills conform to the mind and will of God, the Eternal Father, and His Son, Jesus Christ, who are one, and who seek our welfare, our happiness and our salvation.

PUNISHMENT OF THOSE NOT VALIANT

The negro is an unfortunate man. He has been given a black skin.

But that is as nothing compared with that greater handicap that he is not permitted to receive the Priesthood and the or-

dinances of the temple, necessary to prepare men and women to enter into and enjoy a fulness of glory in the celestial kingdom.

What is the reason for this condition, we ask, and I find it to my satisfaction to think that as spirit children of our Eternal Father they were not valiant in the fight. We are told that Michael and his angels fought, and we understand that we stood with Christ our Lord, on the platform, "Father, Thy will be done, and the glory be Thine forever." I cannot conceive our Father consigning His children to a condition such as that of the negro race, if they had been valiant in the spirit world in that war in heaven. Neither could they have been a part of those who rebelled and were cast down, for the latter had not the privilege of tabernacling in the flesh. Somewhere along the line were these spirits, indifferent perhaps, and possibly neutral in the war. We have no definite knowledge concerning this. But I learn this lesson from it, brethren and sisters, and I believe we all should, that it does not pay in religious matters, matters that pertain to our eternal salvation, to be indifferent, neutral, or lukewarm. The Lord, through one of His servants, addressing the angel of the church of the Laodiceans, said:

> I know thy works, that thou art neither cold nor hot; I would thou were cold or hot.
>
> So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

To members of the Church I would ask, are any of us of that class today—lukewarm, indifferent and neutral—a lesson to be learned from the experiences of others who have gone before. I firmly believe that God had something to do with the recording of these events, and having them preserved and handed down to us from generation to generation, that we might read, and reading, profit thereby. We are under direct command of the Lord to search the scriptures, where these things are contained. We have been admonished so to do.

CONSEQUENCES OF REJECTING THE GOSPEL

We have another example, that of the antediluvians. We are told that Noah the prophet preached to that people a hundred and twenty years. They rejected the prophet. They rejected his message. They gave themselves up to the lusts of the flesh, and were immoral and corrupt, according to the scriptures. A just God, in His mercy, wiped them off the face of the earth with a flood. You may call that a severe penalty, but that does not tell the story, by any means, of the consequence of their rejecting of the Gospel and of their wickedness. We are told that they were shut up in a spirit prison for over twenty-three hundred years, according to Bible chronology. We do not know what the nature of that imprisonment was, but the Prophet Alma tells us that they were in darkness and having a fearful, awful looking forward to the time when the fiery indignation of the wrath of God would be poured out upon them. It is something to be dreaded and to be feared.

THE HOPE OF REWARD

That suggests in my mind the teaching of the Saviour.

There are two principal incentives for all men to do what is right, the one the hope of reward, the other the fear of punishment. We have sung many times, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word." And, "What more can He say than to you He hath said, you who unto Jesus for refuge have fled?" The hope of reward. He has promised the male membership of His Church who shall receive the Priesthood, that if we will magnify that Priesthood—and that means live righteous lives, lives of service to God and to our fellow men—all that he has shall be given unto us, and the earth is the Lord's, and the fulness thereof.

There are other blessings besides those pertaining to earth and earth things. They are in the hands of God to give, and He is glad to give them to His faithful servants, His faithful children, for He loves us with a perfect love, and our souls are precious in His sight.

OBJECT LESSONS FROM THE PAST

So the condition of the antediluvians, of those who rebelled in the beginning, Lucifer and his followers, and the negro race that we have been speaking of, are object lessons from which we should profit. Not only did the antediluvians lose their lives in a flood—eight souls only saved—and suffered an imprisonment for centuries in the spirit, of whatever nature that might have been, but we are told in the vision that the Lord revealed to the Prophet Joseph and Sidney Rigdon the glories that we read of in the scriptures of the New Testament. The Apostle Paul speaks of the glory of which the sun is typical, another of which the moon is typical, and another of which the stars of heaven are typical.

This was shown to the Prophet and Sidney Rigdon, and they were told what class of people should attain to the celestial glory, to the terrestrial and to the telestial glory. And speaking of those who should attain to the terrestrial glory, he said: "These are they who received not the testimony of Jesus in the flesh, but afterwards received it." So I conclude, and I think justly and rightly, that the antediluvians not only lost their lives, because of their wickedness and rejection of the Gospel, and were shut up in prison, but they are denied the opportunity of going into the celestial kingdom; and even if they accepted the Gospel, or the testimony of Jesus, in the spirit, they may go only into the terrestrial kingdom.

I am reminded of the march of time. We see over and over again that crime does not pay. And I say it does not pay to reject the counsels of God and give ourselves up to wickedness. There are the cities of the plains. The people, because of their wickedness in rejecting the Gospel—ten righteous men could not be found in all Sodom and Gomorrah—fire from heaven was sent down to destroy them, and may we not conclude that their further fate was like that of the antediluvians? It does not pay.

So we follow down six hundred years before the birth of the Saviour, when Lehi preached the same Gospel to the people in

(Continued on page 511)

Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION XIII (continued)

THE following spring Selma married, which left Henrik quite alone. He met Marie at the wedding festivities. She was silent and quiet. He made no strong efforts to win her back to him, so they drifted apart again. Then Henrik arranged his affairs so that he could remain away for some months. He said he was going to America to visit his uncles in Minnesota,—and yes, very likely he would go farther west. His friends shook their heads misgivingly, but he only smiled at their fears.

Henrik sailed from Christiania in company with a party of his fellow-believers, and in due uneventful time, landed in the New World. He found America a wonderfully big and interesting country. He went directly westward first, crossing the great plains and rugged mountains to the valleys beyond. Here he found and visited many of his former friends. He lived with the Latter-day Saints in their homes, and learned to know their true character and worth.

Then he saw the temples in which the Saints were doing a saving work both for the living and the dead. While in conversation with some of the temple workers, he told them of what he had in the way of genealogy, which they commended highly, telling him that he had an opportunity to do much good for his family.

"I am glad to hear you say that," replied he, "for you know, this work for the dead was what first impressed me in the gospel. It came to me naturally, it seems, for I had no trouble in accepting it."

Henrik learned much regarding the manner of procedure in this temple work. He could do the work for the male members of his family, but a woman must officiate for the female members. This was the true order, he found.

"Your sister or your wife or any other near relative would be the person to help you in this," said his informant.

Henrik shook his head. "I am the only member of the family that has received the gospel," he replied.

"Then, of course, any other sister in the faith will do; but the blessings for doing this work belongs to the nearest kin, if they will receive it. Have you no relatives in America?"

"Yes; a lot of them are up in Minnesota, but none that I know are Latter-day Saints—but I'll go and find out," he added as an afterthought.

And that is what Henrik did. Within a month he was on his way. He found his Uncle Ole living not far from St. Paul. He was a prosperous farmer with a family of grown-up sons and daughters who were pleased to see their kinsman from the homeland. All the news from all the family had to be told

from both sides. Henrik was shown the big farm with its up-to-date machinery and methods. He was driven behind blooded horses to the city and there introduced to many people. They knew that Henrik was a person of some importance back in Norway, and they wanted to show him that they also were "somebody." That seemed to be the principle upon which they lived. The father and mother still belonged to the Lutheran church. The three daughters had joined a Methodist congregation because their "set" was there. The two boys attended no church.

Henrik was disappointed. He saw plainly that here was no help for him. All these were entrapped by the world. At first, Henrik said nothing about his own religious faith, but after a time he spoke of the subject to one of his girl cousins. She was not the least interested. He tried another with the same result. Then, one day at the table, he told them all plainly what he believed and what he was called. They were merely surprised. "That's all right," said his cousin Jack, who voiced the universal opinion, "we live in a free country, you know, where one's religion isn't called into question."

Henrik's other uncle lived in the city. He was a mechanic, having worked for years in the railroad shops. Some months previous he had been discharged, and since then he had operated a small "tinker" shop of his own. Uncle Jens lived in a small rented house. Uncle Ole's visits to his brother were far between. "Brother Jens is shiftless," Uncle Ole said.

Henrik was, however, made welcome in the humble home, and he soon found the family a most interesting one. His uncle was a religious man, having, as he put it, "got religion" some years ago at a Baptist revival. He had joined that church and was an active member in it. The wife and some of the children were devout believers. They indulged in long family prayers and much scriptural reading. This branch of the Bogstad family called the wealthy farmer and his children a "godless lot."

Uncle Jens' oldest daughter, one about Henrik's own age, did not live at home, therefore he did not see her.

"I must meet Rachel, too," he said one day to his uncle. "Where can I find her?"

"She works in a department store; at night she stays with some friends of hers. The fact is that Rachel is peculiar. She is not one with us. She has been led astray—"

"Oh!" cried Henrik.

"She is not a bad girl—no, no; but she has been led away into a false religion, and as she will talk and argue with us all, I thought it best that she stay away from our home until she comes to her senses; but—"

"What is this religion that has caused her to err so badly?"

"Why, she calls herself a Latter-day Saint."

"What!"

"Yes; I've tried to reason with the girl, but it's been no use."

"I want to see her—now, today," said Henrik. "Give me her address."

"Shall I go with you?"

"No, I can find her,—you need not bother."

Henrik obtained the proper directions, and set out immediately. Was there then one other of his family that had received the gospel—one that could help him? He boarded a car, getting off at the store. Going to the department in which she worked, he asked where he could find Miss Bogstad. Then he saw her behind a counter, resting for a moment, unoccupied. Though she was an American, Henrik could see the Norwegian traits in his fair cousin. She was of the dark type, with round, rosy lips and cheeks, and heavy, brown hair.

"I am your cousin Henrik from Norway," he said as he shook her hand.

Her smile burst into a soft, merry laugh as she greeted him. "I am glad to see you," she said. "I heard you were here, but thought perhaps I might not get to meet you."

They could not talk much because customers had to be served; but Henrik lingered until closing time, saying he would walk home with her, that they might talk.

"Rachel," said Henrik, "your father has told me about you."

"Yes," she replied with sobering face, "they think I am a very bad girl,—but—"

"Look here, cousin, don't make any apologies. I know, and understand."

He asked her some questions about herself, all of which she answered frankly. Then he told her about himself, which she first met with an astonished stare. He narrated his experiences in Norway, of his trip westward, and the real purpose of his coming to Minnesota. She heard his story with alternating smiles and tears, as it touched her heart.

The next day Henrik had a talk with Uncle Jens which ended in the uncle's closing with a bang the open Bible on the table out of which they had been reading, and then in uncontrolled rage ordering his nephew out of the house. Henrik tried to make peace with his uncle, but it proved useless, so he took his hat and left.

Henrik met Rachel again that evening.

"I shall remain here a few days more," said he, "because I want to get better acquainted with you; and then we must talk over our plans further. Then I shall go back to Norway. In a few months I shall come back, and we two shall go westward where the Temples are, and there begin the work that is ours—the work that the Lord has called us to do. What do you say to that?"

"Thank you," she replied simply, and with her usual smile; "I shall be ready."

(To be continued)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 11, 1940

EDITORIAL

Truth

FROM THE PREFACE TO "KEY TO THEOLOGY"
By PARLEY P. PRATT (First Editor "Millennial Star")
WRITTEN IN 1853.

THE present is an age of progress, of change, of rapid advance, and of wonderful revolutions.

The very foundations of society—social, political, commercial, moral and religious, seem to be shaken as with a mighty earthquake, from centre to circumference. All things tremble; creation groans; the world is in travail, and pains to be delivered.

A new era has dawned upon our planet, and is advancing with accelerated force—with giant strides.

The railroads and the steamboats, with their progressive improvements in speed, safety and convenience, are extending and multiplying the means of travel, of trade, of association, and inter-communication between countries whose inhabitants have been comparatively unknown to, or estranged from, each other.

But, as if even these means were too slow for the God-like aspirations, the mighty throes of human thought, and its struggles for light and expansion, man seizes the lightning, tames and subdues it, and makes it the bearer of his thoughts and despatches. While these things are in progress by one portion of mankind, another learns to seize and control a sunbeam, in a manner subservient to the progress of the fine arts: and by which means a man performs in a minute, the work which a short time since would have employed the most active years of a lifetime.

While every science, every art is being developed; while the mind is awakened to new thought; while the windows of heaven are opened, as it were, and the profound depths of human intellect are stirred—moved from the foundation on all other subjects, religious knowledge seems at a stand-still.

The *creeds* of the Fathers seem to have been cast in the mould of other ages, to be adapted to a more narrow sphere of intellectual development, and to be composed of material too much resembling cast-iron; or, at least, not sufficiently elastic to expand with the expansion of mind, to grow with the growth, and advance with the progressive principles of the age.

For these reasons, perhaps more than any other, the master spirits of the age are breaking loose from the old moorings, and withdrawing from established and venerated systems, by which means society is distracted, divided, broken up, thrown, as it were, into a chaos of confused, disorganized individualization, without a standard or rallying-point, without a nucleus by which to concentrate or reorganize this chaotic mass, these atoms of thought.

One thing is certain—according to ancient prophecy, and agreeable to the general expectation of this and other ages, the day approaches which will flood the earth with the pure principles of religious knowledge; a day when none will have to teach his neighbour, saying, Know ye the Lord; for all persons shall know Him, from the least to the greatest.

It should be a matter of serious thought and investigation—without respect to party, sect, or creed, whether there should not, in the very nature of present circumstances, and future Millennial hopes, be an entire remodelling, or reorganization of religious society upon the broad basis of revealed knowledge, tangible fact, and philosophical, scientific and spiritual Truth—a universal "*standard*," of immutable Truth, instead of numberless systems founded on uncertainty, opinion, mere human impression, or conjecture.

Can anything short of such a standard unite society, enlighten the world, establish real peace, brotherhood and fellowship, and put a final end to all religious ignorance, superstition, jargon, or discord? Is not a difference of opinion, or a disagreement on any given subject, a proof positive of existing ignorance, or want of light and information, on the part of the parties disagreeing? If so, the present age is certainly in the dark, or, in a great measure, ignorant on religious subjects. A knowledge of the Truth can alone bring the desired union, and bid discord cease. If the Scriptures be true, it is not religious *opinion* which will cover the earth, and universally pervade every bosom, but it is a KNOWLEDGE, "The knowledge of God." "*God is Truth.*" To *know* **Him**, is to know the Truth.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XIX—HOT DRINKS (continued)

TANNIC acid, found in coffee in small quantity as tannin, but in tea to a large extent, is an astringent. It is found in oakbark and is the active substance in the tanning of leather. When tannic acid is taken into the body, its astringent nature affects the lining and the contents of the stomach and intestines, tending to cause many serious disorders. A practical recognition of the injurious effect of tannic acid is the advice to steep tea quickly in hot water, so that the caffeine, which is very soluble, may go into solution, while the less soluble tannic acid in large part remains behind. Long continued steeping of tea leaves brings the tannic acid into more complete solution and makes the resulting tea a more dangerous beverage.

Coffee and tea, very much alike in their immediate physiological action, both contain dangerous drugs. Like all other such poisons, their effects differ with the quantity given and the condition of the user. A person with a sensitive nervous system or one not in full strength is affected most quickly. A small amount of a drug may give a feeling of exhilaration while a large dose may produce death. Nevertheless, the constant taking of small doses of a poisonous drug has a cumulative effect and leads eventually to disease.

The physiological effects of caffeine have been studied experimentally by many investigators, especially in Europe. All have come to practically the same conclusion. All agree that the use of caffeine-containing beverages is harmful to the body and reduces normal health. No principle laid down in the Word of Wisdom has received more complete vindication by progressing science.

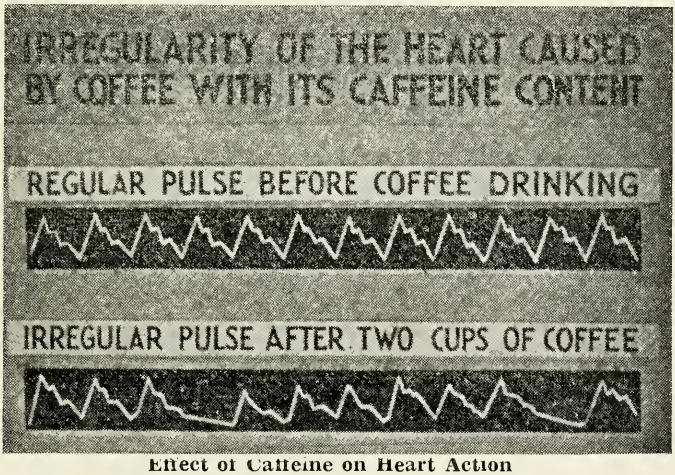
Coffee and tea act directly upon the brain. A small dose of caffeine, as found in a cup of coffee, stimulates the mental powers and banishes drowsiness. Connected thought becomes more difficult, for impressions come more rapidly. However, the period of reaction and depression more than offsets the artificially induced brilliance. Throughout a period of a week, month or year, the person who depends upon normal foods, rest and play for the regeneration of the power spent in daily activity will produce more and better work than the person can possibly do who resorts to artificial unnatural stimulation to accomplish the tasks before him.

All coffee and tea drinkers may suffer, sooner or later, and usually do so, from insomnia, irritability, loss of memory, high blood pressure, headaches and other nervous disorders.

Dr. Hawk administered coffee "over a prolonged period," one to three times daily to 100 normal young men. The nervous system was "very definitely" and unfavourably affected and as a result the mechanical and mental efficiency of the coffee

drinkers was materially lowered and they became less efficient human machines.

The heart and circulatory system are likewise affected by caffeine. Several investigators have demonstrated that not only are the heartbeats somewhat increased after coffee or tea drinking, but there follows also an irregularity of the heart, and an increase in the blood pressure. This means that more work is placed upon the heart. The increased rate of breathing after a cup of coffee is well known to every coffee user. There is direct action also upon the muscles, which has given rise to the statement that more muscular work may be done by men under the influence of caffeine. This is true, for a brief period, but as with the apparent mental brilliance after coffee drinking, the work done over a longer period of time is greater by a non-user of caffeine.


IRREGULARITY OF THE HEART CAUSED BY COFFEE WITH ITS CAFFEINE CONTENT
REGULAR PULSE BEFORE COFFEE DRINKING
IRREGULAR PULSE AFTER TWO CUPS OF COFFEE

Effect of Caffeine on Heart Action

The irritation or injurious stimulation of the kidneys by caffeine, is a major evil of coffee and tea. These delicate organs should not be unduly, improperly and frequently excited as in the case with the habitual user of coffee and tea.

The whole body is more or less directly affected unfavourably by the use of caffeine-containing drinks. It has been reported that injury to eyes and ears and various glands has come from this habit. It seems clear that normal metabolism is interfered with by caffeine, since it disturbs the equilibrium that should exist between the nervous system and the various parts of the body. Indigestion and loss of appetite are often found among coffee and tea drinkers. Coffee poisoning is a malady of frequent occurrence.

All informed persons, whether users or not of "hot drinks," advise against allowing children the use of them, for the coffee or tea habit disturbs the nervous system, hinders nutrition

(Continued on page 511)

Mission Mothers' Messages

GIVEN AT THE CONFERENCE OF THE RELIEF SOCIETY, APRIL, 1940

MARTHA S. TORONTO
Former Relief Society President of Czechoslovak Mission

DURING our entire stay of three and a half years in Czechoslovakia we were confronted with war. When we first went, Italy was at war in Abyssinia; then war struck Spain, then China, then Austria, then our own little country of Czechoslovakia. It was a hard thing to battle against, because we had no weapons. In the small space of one and a half years our little country mobilized four times, and we were forced to flee twice. The first time we found refuge in the towering peaks of the Alps in peaceful Switzerland, although at that time it did not seem so peaceful. We stayed away from Czechoslovakia for some months, and after the temporary Munich Pact we went back again and tried to pick up the loose ends of the work we had tried to build up, and I cannot tell you how loose those ends were. People who are terrified, who are constantly waiting for something to happen to them and their country, are not in much of a mood for religion. The missionaries when tracting would have doors opened to them wide if they would talk politics, which, of course, was very unwise, and it was not done, but their Gospel message fell on deaf ears. After looking at a republic like ours is here, and then at a dictatorship, I can tell you the difference is as marked as day is from night. We were not able to hold public meetings of any sort; the missionaries could tract but very little.

ZINA C. BROWN
Former Relief Society President of British Mission

The woman missionary is the "bearer of the word" just as the elder is. Most of these girls are seasoned in the work of one or more of our auxiliary organizations, and it is here that their light surely shines. The auxiliaries are real proselyting agencies. In one organization in Ireland fourteen girls were converted in one season, most of them being baptized at the same service; their place of conversion—the M. I. A.

The wife of the mission president is set apart as the president of the Relief Society of her mission, and as adviser to the other women's auxiliaries. In addition to this, she is her husband's missionary companion, travelling with him over the entire mission as he holds the various district conferences. She also attends with him the elders' meetings and conferences. As head of the Relief Society of the mission, she finds herself facing a stupendous responsibility. She is looked up to as an example to all the people of the mission. She is setting standards for their home life, and is looked to for help in solving problems, and in giving spiritual uplift. Not in our own strength alone do we meet these situations.

EVELYN N. WOOD
Former Relief Society President of West German Mission

There is a German hymn that says:

"Work for the night is coming,
Start when the day is young,
Work until the night comes,
When man can work no more."

Now the time for work is over; but after that darkness of night, may there be a dawn that is bright and shining, and a chance to do another day's work over there.

And now it is evening. For the first time in 102 years since the Gospel was taken to Europe, all the missionaries have gone. We have left behind 30,000 Saints, of which number 15,000 speak German.

In Germany, most of our men have been taken into the army, even one dear brother, with thick, thick glasses. He didn't want to fight. The tears came to his eyes as he said how he hated guns and war. We left the work for 1940 all printed and in the hands of the Saints. Every district and branch Relief Society was organised with instructions for emergency. The district superintendent from Nuremburg said that most of the meetings were under the direction of the Relief Society, and were well attended. Our sisters of the Relief Society can step in and hold the branches together, as they did earlier in the World War.

We had the privilege to go to Austria and visit the members there in a small town where there are only Mormons and Catholics. Our branch president was injured in a well cave-in, and his back was badly wrenched. He was in terrific pain for five weeks, and could not move. When he saw us, he asked to be administered to. He said he was coming to church on a stretcher, and after church was going to walk out. I suggested that it might not be wise, as he might hurt himself more. I shall never forget the look in those soft, brown eyes as he said, "I am sorry that you feel that way, but it can be done without your faith." He taught me a lesson. During the meeting his face was radiant, and after the meeting he carefully arose and walked out across the street, and his broken back was instantly healed. I bear you my testimony that the Lord will not forsake people like that no matter which country they live in. I do not know how they will manage everything, but I have no doubt that with their faith they will be guided and blessed.

FAWN B. McKAY
Former Relief Society President of East German Mission

This audience of women today causes me to reflect upon an unseen, unheard, and unassembled body of women in Europe today, which is engaged in the cause of service. All must do their duty as faithfully as the men at the front. These women are to be found working diligently in the home, the field, the shop, the railroads, the factories, and in the hospital service; if the necessity arises, they will take the place now occupied by men. I speak mainly from observation in Switzerland.

All that can be done to maintain the morale of the people is emphasized. Extras are not allowed to be printed, and severe and tragic news reels are curtailed. Freedom is the aim of the Swiss people, and they will fight to the finish, bearing forever in mind such slogans as, "We flee not, we die," "Our souls to God, our bodies to our enemies," and "One for all, all for one." They tremble at this war so close to their doors, and despairingly, yet hopefully, go on.

GERTRUDE R. GARFF
Former Relief Society President of Danish Mission

My words today are to be an expression of greeting, love and encouragement to our European Relief Society sisters from the General Board and Relief Society as a whole.

What may seem to them a great tragedy may prove to be a great blessing, for the Lord has said in latter-day revelation: "Blessed is he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. For after much tribulation come the blessings." These people are indeed going through a time of tribulation. The loss of missionaries isn't their only trouble; many are not getting enough to eat and others in countries like Denmark have gone cold all the winter, and meetings have had to be discontinued in the churches to save the precious fuel. But the Lord has promised blessings to the faithful—blessings of strengthened testimonies, love and understanding for our fellowmen. The Lord has said, "If you keep my commandments and endure to the end, you shall have eternal life which gift is the greatest of all the gifts of God."

A Hundred Years Ago

From the "Star," July, 1840

When we take into consideration the persecution, imprisonment, and banishment, together with the robbing and plundering, which had been inflicted upon our people in the west, and the consequent sickness, poverty, and distress to which ourselves, families, and friends were reduced, previous to our undertaking this mission —when we consider that it had been opposed by persecution, sword, flame, dungeons, chains, and sickness, and hunger, and thirst, and poverty, and death, and hell and men, and devils, and all the combined powers of darkness,—it would have been no marvel, if, like Paul, we had failed to accomplish the mission at present, and had addressed an epistle to the church of England, saying, "We would have come unto you once and again, but Satan hindered us;" but this could not take place with us, as it did with Paul, because our mission to Europe was by express command of the Almighty, and therefore it had to be accomplished in spite of men and devils.

—Parley P. Pratt

PROFIT BY EXPERIENCE OF OTHERS

(Continued from page 500)

Jerusalem, and his life was sought, that it might be taken away, as other prophets have lost their lives. He had to flee the city and was led, as you know, to the American continent. The people of Jerusalem who were not slain in battle were taken captive, and the city was destroyed, as Lehi had predicted, because the people would not repent.

Then there are the sons of Lehi who were rebellious. You know the punishment that befell them.

And when the Saviour came, He came unto His own and His own received Him not. They put Him to death, and they have since been a hiss and a by-word in every nation of the earth, and the results of this action still follow them.

Will we, brethren and sisters and friends, profit by the experiences and the mistakes of others, as we read of them in the holy scriptures? If we are wise we will do so. God grant that we may, for the salvation of our own souls, and the effect that it will have upon the world.

★

THE WORD OF WISDOM

(Continued from page 507)

and retards the normal growth and development of children. The reason, then, why the habitual adult caffeine-user does not at first suffer as much is that he possesses greater resistance, but to some degree he does suffer as does the child from the invariably injurious effects of habitual coffee and tea drinking.

Dr. L. W. Oaks calls special attention to the effect upon her child of the coffee and tea consumed by the nursing mother. The caffeine taken in by the mother is passed on in part through the mother's milk to the infant with corresponding injury.

"Many nervous, crying babies no doubt owe their unstable and irritable temperaments to the absorption of caffeine from the milk of tea or coffee-drinking mothers."

The expectant mother who uses caffeine-containing beverages is laying a foundation for failure in life for the unborn child. The human misery due to the caffeine habit is beyond estimation.

The best knowledge of the day fails to produce any good argument for the use of coffee or tea or any similar habit-forming drug. The fact that many people use them or have used them is no argument in their favour. Injurious things are often consumed through ignorance or because of the wilfulness of man. Those who never acquire the habit are better off, physically, mentally and economically. Undoubtedly, the habitual use of tea and coffee shortens many thousand lives each year and is the indirect cause of much suffering and inefficiency.

(To be continued)

Sheffield District Conference

SHEFFIELD District Conference was held in the Sheffield Branch Chapel on Sunday, June 30th. Acting Mission President Andre K. Anastasiou and Sister Marie W. Anastasiou were in attendance. The first session commenced at 2 p.m. and was conducted by Brother J. R. Bargh. After the presentation of the General Authorities of the Church and the local Authorities for the sustaining vote of those assembled, Brother Fred K. Birkhead of the Barnsley Branch and Brother G. Laycock of the Sheffield Branch spoke. They were followed by Sister Marie Anastasiou who dwelt on the absence of Priesthood throughout the Mission and the necessity of preparation for such a condition. The concluding speaker was President Anastasiou who touched on the theme of the Conference, the "Second Coming of Christ." Following this session President Anastasiou met with the Priesthood and Sister Anastasiou met with the Relief Society.

The evening session commenced at 6.0 p.m. and was conducted by District President George H. Bailey. The Doncaster Branch Choir rendered a selection, "The Rugged Cross." Speakers were Brother J. T. Quinney of the Rawmarsh Branch, Brother Alvin Holton of the Doncaster Branch and President George H. Bailey. President A. K. Anastasiou rendered a vocal solo, "Joseph, The Seer," and was the concluding speaker of the session, giving valuable instruction and counsel to the Saints, including a promise and assurance that they could come forth on the morning of the first resurrection as a reward for righteous living and honest effort in the Gospel plan.

There were 75 present at the afternoon session and 120 at the evening session.

From the Mission Field

DOINGS IN THE DISTRICTS

Norwich

Brother John F. Cook was released from the office of first counsellor in the Norwich District Presidency, owing to his call to the Forces, and Brother Albert Cole was sustained in his place on June 9th.

Manchester

A Pedlar's Fair was held in the Oldham Branch Chapel on Saturday, May 25th, under the direction of Sisters Emma Wynn and Winnie Taylor for the Primary of the Branch. It was opened by Sister Sarah Allsopp, District Primary Supervisor, who was presented with a spray of carnations by Miss Mavis Brady, the new Primary Queen after she had been crowned by Miss Marjorie Massey the retiring Queen. A concert programme was given in the evening by the children.

★

A lantern lecture was given by Elder James P. Hill, assisted by Elder Melvin W. Dunn of the "Millennial Star" Office on Thursday, June 27th, at the International Friends' League, Croydon, the subject being "Canyons of the Rockies."

★

PERSONALS

OSBOURNE—The infant child of Mr. and Sister Osbourne of Luton was blessed and given the name of Margaret Judith Mable by Branch President William H. Gadd on Sunday, June 16th.

CAMM—A son was born to Brother Eric and Sister Alice Camm of Leeds Branch on Friday, 28th June.

★

HOUSTON-BAXTER—Sister M. A. Houston of Edinburgh Branch was married to Mr. A. Baxter of Bassana, Alberta, at Rosemary Chapel, Bassana, Alberta, Canada. The ceremony was performed by Bishop R. Morton.—Per Cable.

★

NOTTINGHAM DISTRICT CONFERENCE SCHEDULED

NOTTINGHAM District Conference will be held at The Greyfriars Hall, corner of Greyfriar Gate and Collin Street on Sunday, July 14th. Sessions at 2.30 and 6.00 p.m. Mission Authorities will be in attendance.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
‡L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall.
St. Margaret's Ter.,
Off North Place.
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall.
8 Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace.
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel.
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool.
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

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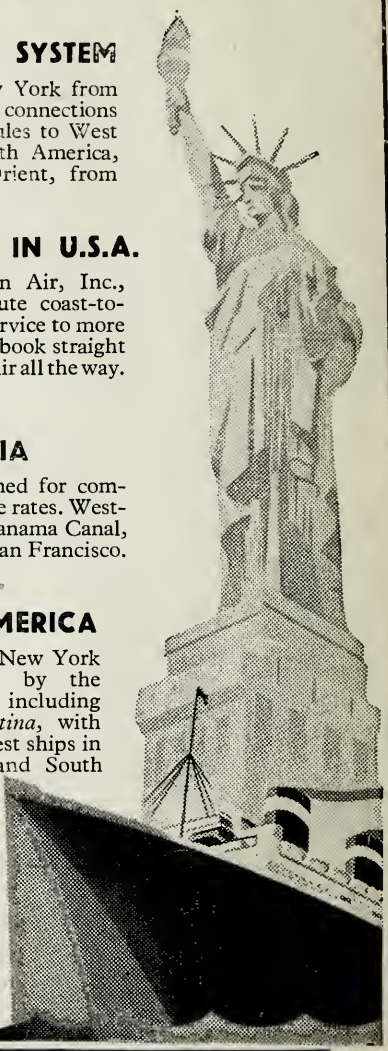

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